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The Miracles and Prophecies of the Holy Quran

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Founder of the Ahmadiyya Movement in Islam

Some of the miracles and prophecies of the Holy Quran are such that they can be appreciated by us in this age and no one can deny them.

The miracle of the sign of chastisement which was shown to the disbelievers of that time is a sign to which we are also witness, the reason being that it is the necessary consequence of premises that are certain and which cannot be denied by anyone. The first premise is that this sign was demanded when the Holy Prophet and his few companions were

being persecuted in diverse ways in Mecca. That was a time of such weakness for Islam that the disbelievers of Mecca mocked at the Muslims and said : If you are right, then how is it that you are suffering so much at our hands and God, upon Whom you rely, does not help you and why are you so small in numbers that you will be soon destroyed? If you are in the right why are we not chastised ? What was said to the disbelievers in reply is set out in the Holy Quran at diverse places and that con-

stitutes the second premise for the appreciation of the grandeur of this prophecy. That was a time when the lives of the Holy Prophet and his companions were always in danger and failure stared them in the face in all directions. At such a time, in answer to the demand of the disbelievers for a sign of chastisement, it was stated plainly that they would soon be shown the sign of the victory of Islam and their own punishment. It was said that Islam which appeared as a seed at the time would one day manifest itself as a large tree and that those who demand a sign of chastisement will one day be put to the sword and the whole of Arabia would be cleared of disbelievers. The sovereignty over Arabia would pass to the Muslims and God Almighty would so firmly establish Islam in Arabia that idol worship would be abolished for ever and the state of fear of the Muslims would be replaced by security. Islam would grow strong and would become supreme till other countries would fall under the shadow of its victory which would extend to far regions and a great kingdom would be established which would endure till the end of the world. If a person considers both these premises and finds out that the time when this prophecy was made was a time of great distress for Islam, and the prophecy that was made was altogether opposed to the

prevailing circumstances and appeared wholly impossible, and then looks at the history of Islam, which is well known to enemies and friends, and sees how clearly it was fulfilled and how its fulfilment awed the hearts and how it was manifested with full power and strength in the east and the west, he would appreciate it as a miracle witnessed by himself regarding which he would have no doubt whatever left.

The second miracle of the Holy Quran which we can appreciate as eye witnesses, is the wonderful changes that were manifested in the companions of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, through the the blessings of the following of the Holy Quran and the effect of the company of the Holy Prophet. When we see what kind of people they were before they embraced Islam and what were their ways and habits, and then in consequence of keeping company with the Holy Prophet, peace and blessings of Allah be upon him and following the Holy Quran, how they changed from their low condition into a clean and pure condition in their beliefs, their morals, their conduct, their conversation, their behaviour and all their ways, we would have to confess that this great change, which invested their rusted personalities with a wonderful freshness and bestowed upon them

(Continued on p. 23)

THE LIGHT

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UNIVERSAL DIVINE-LAW OF HARMONIOUS BALANCE

Religion is often accused as being a cult of emotionalism. Perhaps this is the most potent reasoning for the denial and discarding of faith on the part of secular scientists and materialistic enthusiasts. Strange as it might appear, on the one hand, faith is considered to be the result of unbridled passions, while on the other faith is blamed to be a rigorous regime of imposing uncalled for and unnatural restrictions on man's freedom and unlicensed enjoyments. However, it is undeniable that both the feeling and sensations as well as the rational elements form part of a well-integrated personality. The devotion and dedication with which a scientist absorbs himself in his research-work and the great passionate love with which the materialist clings tenaciously to his worldly-goods and wealth are no less the outcome of man's emotional tempo. In fact no great achievement is attainable without a strong passion working behind it. It is the emotional urge in man which moves him while it is the rational control which guides him. Hence says the Holy Quran :

“So set thy face for religion being upright, the nature made by Allah, in which He created men. There is no altering of Allah's nature ; that is the True religion ; but most people know not”. (30 : 30)

And again warning against ignoring God's laws, the Book says :

“Seek they then, any other religion besides Allah's ? But to Him submits whatever is in the heavens and in the earth, willingly or unwillingly and to Him is their eventual returning... Whosoever seeks a religion other than Islam, it will not be accepted from him and in the end he shall be the loser”. (3 : 82-84)

The great universal law working in nature outside and inside man is the constructive law of harmonious balance. This great universal law in nature that is working in the mightiest star to the tiniest atom is the law of balance. Newton discovered this law of balance working amongst the mighty orbs of heaven as a force of gravity. The sun pulls the earth by its attractional force of gravity,

whereas the earth on its part resists that force. The resultant of these two forces, action and reaction, is the rotation of earth round the sun. The balance of gravitational forces gives the working system amongst all the heavenly bodies.

Now let us take the case of the atom. Nuclear science has revealed the nature of an atom to be complex, being composed of protons, electrons and neutrons. The positive electric charge on the protons is equal to the negative charge on the electron. So long as these two charges remain equal, existence of the atom remains undisturbed. But when these charges become unbalanced, either naturally or through fission, the atom loses its identity. The existence of an atom of an element continues so far as the forces of electric charges remain in balance within its nucleus, much in the same way as the two forces of gravitation, the pull and push give stability to the existence of our solar system.

It is this very law of balance that is working amongst the living-beings. The attractive force of the male and female genetic cells results in their union, to produce a new fertilised cell, from which grows the new individual. It is the union or balancing of the two opposing sets of genes, the one derived from the male-parent and the other from the female which gives birth to a new

life.

How tersely and beautifully has the Holy Quran expressed this great mystery of creation in the following verses :

"The sun and stars follow a reckoning, while the herbs and shrubs adore Him. The heavens He has raised high, setting up a balance. So that you may also not disturb the balance of justice. Therefore, maintain the just balance with harmony, nor fall short of its just maintenance". (55 : 5-9)

According to the Holy Quran not only the great heavenly orbs are held by the two equally opposing forces of gravitation but living beings in the shape of shrubs and trees also originate as a result of union of two opposing male and female elements in them.

It is not only in the broadest sense that a new life originates from the union of two opposing but mutually balancing systems but it is in the details of various opposing but balancing qualities in man that an integrated and well-balanced personality results. Let us consider these.

A person is endowed with two instinctive but opposing attributes, the sense of self-preservation and the instinct of preservation of race. It is a well-integrated and well-balanced state of affairs of these two primary instincts in the nature of man that the human species and race continues to exist.

Integration of human personality

The law of balance of opposing forces is not only at work in the great universe without man, it is also at work within man; who has been endowed with opposing sets of qualities. Let us first consider the generally known qualities of reasoning and emotion. So long as these opposing forces are kept in balance by the integrating force of patience, tolerance and adaptation, the personality of the individual remains integrated. But when this balance is disturbed by the weakening of the compromising attribute, the human personality becomes un-balanced. Excess of emotional strain leads to disintegration or split of personality and of mind. If on the other hand there is excess of reasoning and weakening of emotion, it leads to a static, inactive and aberrational mental frame of mind. For a proper working of mind there should be balance of rational and emotional forces.

A similar state of affairs holds good for all the other human attributes. For instance there are in man the qualities of mercy, love and kindness on the one hand and the traits of anger, punishment and retribution for wrong and evil on the other. A balance has to be maintained between the two contending sets while faced with a particular situation. One has to discriminate whether at a particular occasion love and kindness would mend matters

or whether proper punishment would be the mending course. In this respect the Holy Quran gives a similar guidance when it says:

جزاء سيئة سيئة مثلها فمن عفا واصلح
فاجره على الله (شورى)

“The punishment of an evil is retribution equal to it. But whosoever pardons and thereby amends matters, then his reward is with Allah”. (42: 40)

Take another example of fear versus valour. Should one adopt precautionary measures to avoid some impending calamity or should one be prepared to boldly face it, instead of adopting measures of escapism? One has to strike a balance between the two opposing forces and the consequences of adopting the one or the other course.

It is often the middle path of avoiding both the extreme courses that is the best advisable path. Hence the Quranic golden path of avoiding the extremes and adopting the middle path. Treading upon such a course is the oft-repeated prayer of a Muslim in the words “Lead us on to the middle or straight course, O, Lord; the path of those upon whom Thou bestowed favours, neither of those who became victims of wrath nor those who were led astray (because of excessive love)”. Like the universal law of harmonious balance of two opposing courses, the same law holds true in discriminating between the choice of two opposing attributes in man. — A.B.

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DARUL KUTUB ISLAMIA

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The Paraclete, the Spirit of Truth – I

by MAULANA 'ABDUL HAQ VIDYARTHI

The word *Paraclete* is translated *Comforter* in the Gospel. It is natural to understand that *Paraclete* was promised to the disciples to console them for the loss of their Lord. And when that meaning was found in the context, it was easy to give it to the word. But the disciples did not need consolation. Before the *Paraclete* came they returned to Jerusalem with great joy (Luke 24 : 52). Even the women departed from the tomb with fear and great joy (28 : 8). The descending of the Holy Ghost on the disciples on the day of Pentecost cannot be considered to have fulfilled the prophecy about the coming of *Paraclete*. The early Christians did not believe in such a theory. They expected the coming of *Paraclete* (*Ahmad*) with great ardour and zeal and understood *Paraclete* to mean a definite personality. The following article is taken from the Maulana 'Abdul Haq Vidyarthi's renowned book *Muhammad in World Scriptures*, published in three volumes.

Jesus Christ prophesies about the coming of the Comforter

Breaking the sad news of his separation to his deeply rejected and disconsolate disciples, Jesus said :

"If ye love me, keep my commandments.

"And I will pray the Father, and He shall give you another *Paraclete* that He may abide with you for ever.

"Even the Spirit of the Truth ; whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him ; for he dwelleth with you, and shall be in you.

"I will come to you.¹

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall

testify of me.² Nevertheless, I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the *Paraclete* will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth ; for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak ; and he will show you things to come."³

It is the prophecy which has been a matter of great controversy among Christians and Muslims. The Muslims assert that it is a clear prophecy about the advent of the Holy Prophet, but the Christians refuse to accept this interpretation, and try to fix it on the descent of the Holy Ghost on the disciples on Pentecost day.⁴ Pentecost is a Jewish festival, celebrated in the Spring season. They say that ten days after the ascension of Jesus, on the day of this festival, the disciples were suddenly filled with the Holy Ghost, and began to speak different tongues.

This prophecy was not fulfilled on the day of Pentecost

Let us consider the prophecy uttered by Jesus. Although the actual words spoken by him have not been preserved, the signs foretold by him were not fulfilled on the day of Pentecost. For the recognition of the *Paraclete*, Jesus stated the following signs :

(a) Love of me will be of no use, unless you keep my commandments which I give unto you now ;

(b) I will pray the Father, and he will give you another guide ;

(c) The period of his prophethood shall never come to an end. He shall abide with you for ever, *i.e.*, no prophet shall come after him ;

(d) The Spirit of Truth will come, whom the world knows not up to now,

nor recognizes ; *i.e.*, it is not that Holy Ghost which has been descending on every prophet, but you are his verifier and proclaimer, and his signs have been told unto you in detail, with the help of which you will be able to recognize him ;

(e) You will undoubtedly become comfortless and forlorn when I go away; but friendlessness will be removed by his coming, as if I have myself returned again to you ;

(f) The Father has not sent him yet. He will send him after I go away. The Spirit of Truth, which will proceed from the Father, shall testify of my truthfulness ;

(g) My going away will be better than my staying among you ; for if I go not away, the *Paraclete* will not come unto you. He is better than I am ; so my going away and his coming will be much more beneficial to you ;

(h) I reprove the world only of sin and righteousness, but he will reprove it of judgment also (*i.e.*, he will be a king and ruler). He will reprove them also who believe on me ; for I shall not come back personally a second time, for his prophethood will continue for all time to come. He will judge all the unbelievers with justice and equity. The prince of the world, *i.e.*, Satan, will meet with discomfiture and disgrace in his dark designs, and truth will prevail and triumph;

(i) The things which Jesus could not teach in view of the prevailing conditions will be taught and imparted by the Spirit of Truth to the point of perfection ;

(j) He will guide the world into all truth ;

(k) He will not speak of himself, but, whatever he shall hear through Divine revelation, that will he speak ;

(l) He will tell you news of the unborn future.

Now it is a matter of fact that :

(1) On the day of Pentecost no such thing descended from above, which should abide forever with the Christians;

(2) The Holy Ghost had been descending on the prophets previously — as well as on those who had been baptized by John the Baptist and on the disciples — before the day of Pentecost (John I, 32 : 33 ; 20 : 22) ;

(3) The Holy Ghost was not a new and unknown thing, which could come only after the departure of Jesus ;

(4) If it were supposed, for the sake of argument, that the Holy Ghost did descend upon the disciples on the day of Pentecost, even then they remained at daggers drawn with each other on the matter of their beliefs and doctrines, and neither their friendlessness nor malice was removed. There were great differences between Peter, and the other disciples. Only thirty-five years after this day of Pentecost, they rejected their revealed

name Nazarene and accepted the name Christian, given them by the heathens. They wrote hundreds of spurious gospels in the time of Constantine, when to say nothing of the Christian masses, even the padres and priests broke each other's heads ;

(5) How did the Holy Ghost reprove the world of sin, righteousness and judgment, when the disciples themselves had been in great straits in Rome ?

(6) How could the disciples become strong enough, only ten days after the death of Jesus, to hear those things which they had not the power to listen to and bear during his lifetime ? Where did this power come from, and what is the historical proof thereof ?

(7) What was the new knowledge and news, which the Holy Ghost conferred upon them, and where has it been recorded ?

(8) How did the Holy Ghost bring to perfection the incomplete path of truth and righteousness, whereon Jesus had left his disciples ; and what perfection was wrought ?

(9) If the Holy Ghost be one of the three persons of the Trinity, and as much perfect and complete in power and knowledge as the other two. *i.e.*, the Father and the Son, why did he then stand in need of the one True God's revelation ?

(10) In view of the definition of the

Trinity, which state that the Father, Son and Holy Spirit are all equal in power, substance and eternity, how is it that even in the heavens the son is subject to pray to the Father that he may send the Holy Ghost, not to send himself to fill the bill ?;

(11) The particular name of the Holy Ghost is *Logos* ; but it is not the subject of prophecy. It has the term *Paraclete* and *Pneuma*, which do not mean the Holy Ghost. We shall discuss both these terms at length later on.

The term Paraclete

Greek, in which the Gospels are found today, was not the language of Jesus. He spoke in Aramaic. The term *Paraclete* is a word of the Greek tongue, and was, therefore, never spoken by Jesus. The Hebrew version of the Greek Gospel of John has this term *Farqlit*, but this is not an original Gospel. It is translated from the Greek. However, this term in the Greek version is *Paraclete*, of which learned scholars have given many different meanings. Before we launch upon this discussion, it should be remembered that in the Bible have been found very many terms, the correct pronunciation and significance of which have been lost. For example, the correct spelling of *Jehovah* is not known to anyone. There is a discrepancy in the pronunciation of the Lord's sacred city

Jerusalem ; the chosen servant of God, David, has been written in most manuscripts with different letters and vowel-points ; and Moses has several different readings of his name.⁵

It is, therefore, difficult to regard any record of the Bible or the New Testament as definite and decisive. Christian scholars give us two Greek readings, *Paraclete* and *Periclytos*. Clair Tisdal, who was a missionary in Persia, has rendered the Gospel according to John in the Persian language. He has written a marginal note on these verses, that it is wrong to render *Paraclete* as *Ahmad* ; for no Greek lexicon has this translation of the term *Paraclete* and that there is another term in Greek, *Periclytos*, which means *Ahmad*. But what is the proof of the alleged claim that, in the original Greek version, it was not *Periclytos* ; and our argument in support of this claim is that Tisdal has written another book against Islam, which has been rendered into English by Sir William Muir, under the name of *Sources of Islam*. It is written in this book that the Muslims have been misled by the translation of a Catholic priest who has rendered it as *Ahmad*. But the question naturally arises, why did the Catholic priest translate it as such ? The reason thereof is so simple to understand, viz., that the MS. of John, which was in the hands of the

Catholic priest, had *Periclytos* (Ahmad) instead of *Paraclete*. In the Greek MS. of the Gospel of Barnabas this term was *Pariclitos*, and the same term was in St. Jerome's Latin MS.

Mr. L. Bevan Jones writes: "A certain monk came across a copy of this (Barnabas) Gospel in the library of Pope the Fifth, and, finding a clear prediction therein as to the advent of Muhammad, embraced the religion of Islam."⁷ But he adds further on that this must be the outcome of tampering on the part of some Muslim. A comfortable idea no doubt, but not warranted by facts and figures. The volume occupies there a place of honour in the library of the Head of the Church, side by side with the four other Gospels. A spurious edition, such as the Gospel of Barnabas is alleged to be, must not find room in a sacred library. The sooner it becomes extinct the better. The Pope must be the first to stamp it out of existence to save many a soul from corruption. It is nevertheless preserved with all care, and monks on the look-out for it get access to it with great difficulty. He has reasons to regard it as a true word of the Lord Jesus and, finding *Periclyte* or "Ahmad" therein, he embraced Islam. This is not an argument to be lightly set aside.

Sale, the well-known translator of the Qur'an, invented another "bunk", that

this was a spurious Arabic version of the Gospel of Barnabas and a Spanish version of it and its translation into Italian. Further, he writes: "The Muhammedans have also a Gospel in Arabic attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels and which corresponds to traditions which Muhammad had followed in his Koran".⁸

It is a pitiful disgrace for the Christian writers, who blindly reproduce this baseless shame of Sale in their encyclopaedias and other publications. John M'clintock writes: "Barnabas, Gospel of. A spurious Gospel, attributed to Barnabas, exists in Arabic, and has been translated into Italian, Spanish and English. It was probably forged by some heretical Christian, and has since been interpolated by the Muhammadans, in order to support the pretensions of their prophet. It was condemned by Pope Gelasius First."⁹

When Sale was challenged to produce this Arabic Gospel he confessed: "I had not seen it." After reiterated exhortations it is now admitted: "And, though the Arabic scribblings on the margin of the MS. suggest that Arabic was the original language, the editors are probably right in rejecting this opinion and supposing Italian to be the original. It seems that a Spanish copy also existed at

one time ... The work, immediately after its appearance in English, was translated into Arabic for use in anti-Christian controversy ; but no reference to its existence in Arabic before date has been discovered in any Islamic writer."

Barnabas and his Gospel

St. Barnabas an inspired man : Barnabas, the surname given by the apostles (Acts 4 : 38) to Joseph, a Levite, who though not of the twelve, came to rank as an apostle (Acts 14 : 4-14 ; Cor. 9 : 6). The Greek rendering of this Semetic sobriquet means "son of consolation" or "son of exhortation". The latter is best suited to his prophetic (son of prophecy) or inspired manner of speaking (Acts 13 : 1). His power lay in a loving heart (a good man, Acts 11 : 24). Having land, he sold it, and brought the money and laid it at the apostles' feet. But he disagreed with Paul (Acts 4 : 36 ; 11 : 30 ; 12 : 25 ; 13 : 4 ; 15 : 1). *Gospel of Barnabas* : "We read in antiquity (e.g., in *Secretum Gelosii*) of an apocryphal 'Gospel of a Barnabas'. Traces of it may survive in a later book with this title, probably embodying material partly gnostic in character and origin (translated by L. Ragg, Oxford, 1907). It seems a forgery of the 15th century at earliest, written in Latin by a renegade from Christianity to Islam" (M. James, *The Apocrypha of the New Test-*

ment, p. 28).

It is in the *Encyclopaedia of America* : There was also a Gospel of Barnabas, referred to by several ancient authors, especially in the decree of Gelasius (496 C.E.), but we have no means of knowing what its contents or character were. However, there is in existence a long Italian manuscript under this title, written from the Muhammedan standpoint and containing a strong element of gnosticism. It was edited in 1907 by Lausdale and Laura (M. Roberts) Ragg, who held it to be the work of an apostle from Christianity, some time between the 12th and 16th centuries... "It has a strongly ethical emphasis" (*Encyclopaedia of America*, Gospel of Barnabas). These words are worth noting. There was also a gospel of Barnabas referred to by several ancient authors, especially in the decree of Gelasius. The counsel of Gelasius occurred before the advent of the Prophet of Islam, so it would not be the work of a Muslim ; but it is sure and definite that Christians exterminated that noble work of St. Barnabas.

The reason is not far to seek. It contained the clear prophecy of the advent of the *periclyte* (Ahmad). The Italian version, although distorted, has this rendering : "Verily. I say unto you that the messenger of God is a splendour that shall give gladness to nearly all

that God hath made ; for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of forbearing and love, the spirit of prudence and temperance ; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God. O blessed time, when he shall come to the world ! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done ; seeing that His spirit God hath given to the prophets. And when I saw him, my soul was filled with consolation, saying, *O Muhammad, God be with thee!* and may He make me worthy to untie thy shoe lachets, for, obtaining this, I shall be a great prophet and *Holy one of God*. And having said this Jesus rendered thanks to God. Jesus went into the wilderness beyond Jordan with his disciples, and when the mid-day prayer was done, he sat near a palm-tree, and under the shadow of the plam-tree sat the disciples... Then sayeth Jesus : So secret is predestination, brethren, that, verily, I say unto you to none save one shall it be clearly manifest. He it is whom the nations look for, to whom the secrets of God are so manifest that, when he cometh into the world, blessed shall they be that shall listen to his words, because

God shall overshadow them with his mercy, even as this palm-tree doth overshadow us. The disciples asked : O Master, who shall that man be of whom thou speakest, who shall come into the world? Jesus answered : He is Muhammad the Messenger of God."¹⁰

It is a mere assertion of Christian scholars that some Muslim wrote the Gospel of Barnabas in Italian script or marginal notes on it in Arabic or scribbled in Greek the life-long story of Jesus and interpolated in it the prophecy of the advent of Ahmad. It is a wonderful nightmare of Christian writers that "Some Muslim wrote the Gospel of Barnabas in original Greek in the days of Gelasius, two centuries before the appearance of Islam, and after a while put it secretly in the library of Pope the Fifth. And they saw its Arabic and Spanish versions in their own libraries."

This brings to mind an incident which occurred a score of years ago in the Dewan Hall of Arya Samaj at Delhi, India. In the presence of several pundits and a large audience I disclosed the prophecy of our Prophet from the Vedas, and the antipodal pundit said : "Someone had interpolated it in our Vedas." I proclaimed it as a greater miracle of Islam and a great feat on the part of Muslims that such a prophecy should have found a place in all the editions of the Vedas printed in Bombay,

Lahore, Poona, and even as far as Berlin. It is a psychologist's verdict that when a man rejects the truth, he wanders blindly in his contumacy : and, "These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided" (The Qur'an, 2 : 16).

Discrepancy in the Significance of Paraclete

Just as in the different manuscripts of the Gospels, the Greek pronunciation of the term is different, in the same way there is discrepancy and confusion about its significance also.

Scholars shoot their conjectures into the air, but tell us nothing with definiteness. Sometimes it is rendered as advocate, sometimes intercessor, comforter, helper, teacher, master, sometimes the Holy Ghost, sometimes that prophet, the like of Moses. It is in *The Encyclopaedia of Religion and Ethics* : Whether the *Paraclete* or the spirit of truth is a person or not, is much debated. But the following signs and qualities are clear enough to prove him to be a particular personality :

- (1) Will teach all things ; will bring all things to remembrance ; will bear witness ; will be reasonable and fair ; will be a perfect guide ; will speak what he shall hear from God ; will glorify and praise (John, 14 : 26 ; 15 : 26 ; 16 : 8-15).
- (2) In the above-mentioned verses of John, the term *Logos* (Holy Ghost) has not been used for him, but the

term *Pneuma*, which means the *spirit of truth* ; and a mention of this has been made in the masculine gender, which proves that he will be a man.

- (3) In the Greek Gospel, 15 : 13-16, the personal pronoun *lekeinos* has been used for *Paraclete*, which shows that he is a particular personality.
- (4) All the duties and obligations assigned to him show that he is a particular man.
- (5) Jesus said : "If ye keep my commandments, the Father will give you another comforter" ; that is to say, the comforter will be another man. One is Jesus himself, and the other is like unto him, *Paraclete*. Just as Jesus is apostle of God, the *Paraclete* will also be an apostle of God. The Greek term *Allon* means another.¹¹

1. John, 14 : 15-18. 2. *Ibid.*, 15 : 26.

3. *Ibid.*, 16 : 7-13. 4. Acts, 2 : 4.

5. See *Encyclopaedia Biblica* by Cheney under these names.

6. Persian translation of the Gospel of St. John by Claire Tisdal, vv, 14-16.

7. *Muslim World*, April 1920, an article by Mr. L. Bevan-Jones.

8. Sale's preliminary discourse to translation of the Qur'an, p. 58.

9. *Encyclopaedia of Biblical Literature*, vol. I, p. 1055.

10. *The Gospel of St. Barnabas*, 163 : 180. Translation by Laura Ragg,

11. *Encyclopaedia of Religion and Ethics*, "Paraclete".

What they think of us

The Impact of Islam on Christianity*

by KENNETH H. CRANDALL

“Actually, the Muslims are people who have something distinctive and positive to offer to the world community, and they are demanding from the West a just response to their world citizenship on the basis of equality. Potentially, Islam offers religious convictions regarding the nature of God and men, which are complementary to Christian understanding and are of great potential assistance in the reorganization of world politics which the Christian world must carry through if it is to be true to its ideals. Islam challenges Christianity to plumb the depths of its Christian heritage to bring forth the ethical and spiritual resources which will enable it to live and work with Muslims not merely as fellowmen but as brothers under the one God. This is Christianity’s own basis for international order if it will accept it”

While Christianity was still groping through the Dark Ages, Islam carved out an empire reaching from the frontiers of China to the Pyrenees. Along with its territorial acquisitions, Islam inherited Greek philosophy through the medium of Persian and Syrian scholars, and accepted many cultural forms from these areas. Contributions also poured in from India and China, and from Arabia’s own indigenous culture. All of these Islamic civilization preserved, commented on, and contributed to during its flowering in the 9th, 10th and 11th centuries. It was this heritage which Islam made available to the West, at the blossoming of the high Middle Ages, which gave way in time to the Renaissance of the 15th and 16th centuries.

The Golden Age of Islam

During the golden age of Islam, excellent schools were established both in the Middle East and in Moorish Spain and Portugal. Libraries were filled with the writings of Hellenic philosophers, scientists and poets; and these centres attracted students from all over Christendom as well as from the Islamic world. Among those who studied at the School of Toledo were Michael Scot, Daniel Morley, Adelard of Bath, and Robertus Anglicus, the first translator of the Qur’an (J. B. Trend in *The Legacy of Islam*, p. 28).

* Courtesy, the World Fellowship of Muslims and Christians, 814, Dupont Circle Building, 1346 Connecticut Avenue, N. W. 1, Washington 6, D.C., U.S.A.

Hospitals were established for healing and teaching. Wards were organized for patients suffering from particular diseases. Each hospital had its dispensary and library. The chief physicians and surgeons lectured to the students and graduates, examined them, and issued diplomas or licences to practise (E. M. Burns, *Western Civilizations, Their History and Their Culture*, p. 302).

Leading names in Islamic medical developments are Ibn Sina (Avicenna) and al-Razi. Ibn Sina discovered the contagious nature of tuberculosis, described pleurisy and several varieties of nervous ailments, and pointed out that disease can spread through contamination of water and soil.

Al-Razi, the leading clinical physician of the Middle Ages, wrote many tracts, the most celebrated of which is *On Smallpox and Measles*, in which he quite accurately describes the symptoms and nature of the disease. His *al-Hawi* ("Comprehensive Book") brings together from Greek, Syriac and early Arabic the totality of the medical knowledge of his time. The twenty-volume work was authoritative in the universities of Europe until the 17th century. Al-Razi also knew about vaccination, located the seat of vision in the retina of the eye, urged that chemistry should be brought into the service of medicine, and knew how to produce artificial ice. (W. Gorlitz, *Wachter*

der Glaubigen, pp. 42ff, quoted in Bethmann, *Bridge to Islam*, p. 100).

Other Muslim physicians discovered the value of cauterization, diagnosed cancer of the stomach, prescribed antidotes for cases of poisoning, and made notable progress in treatment of diseases of the eye. In addition, they recognized the highly infectious character of the plague, pointing out that it could be transmitted by garments, eating utensils and cups, as well as by personal contact (Burns, *Western Civilizations*, p. 302). Much of this development was accomplished by observation and study which anticipated the scientific method to be formulated many years later in Europe.

Islam and scientific progress

The greatest scientific advances of the Muslims were made in the field of optics. Al-Kindi's treatise on *Optics* (which still survives in Latin) was used by Roger Bacon in his work on this subject. The work of al-Haytham, or Alhazen, was even more advanced. He opposed Euclid, Ptolemy and other ancients who believed that the eye sends out visual rays to the object of vision. To him it is the form of the perceived object that passes into the eye and is transmitted by its "transparent body", i.e., the lens. He came near theoretical exposition of magnifying glasses and made advances in explaining refraction and reflection. In his fundamental study *On the Burningsphere*, he

makes real scientific progress on focusing, magnifying, inversion of the image, formation of rings and colours by experiments, and makes first mention of the *camera obscura*. Bacon, Leonardo da Vinci and Kepler give evidence of his influence (T. C. Young in *The Moslem World*, v. 35, p. 102).

In other realms of science, Jabir Ibn Hayyan of Kufa, the father of alchemy, was associated with improved methods of evaporation, filtration, sublimation, melting, distillation and crystallization ; and scientific descriptions of calcination and reduction are attributed to him. He is said to have prepared many chemical substances ; sulphide of mercury, arsenious oxide, *aqua regia*, nearly pure vitriols, alums, alkalis and saltpetre. From the 14th to 18th centuries his works were the most influential in this science in both Europe and Asia.

Al-Razi excelled Jabir in his exact identification of substances and his clear descriptions of chemical processes and apparatus. His works were known to the West and were quoted by Bacon. Al-Biruni, by using the method of Archimedes' bath, achieved the exact specific weight of eighteen precious stones and metals. He is famous as historian, geographer and mathematician (T. C. Young in *The Moslem World*, v. 35, pp. 101-2).

In mathematics the Arabs taught the use of ciphers (although they did not

invent them) and thus became the founders of the arithmetic of everyday life. They made algebra an exact science and developed it considerably. They laid the foundations of analytical geometry. They were the founders of plane and spherical trigonometry which, properly speaking, did not exist among the Greeks.

In astronomy they made a number of valuable observations, and preserved for us in their translations a number of Greek works, the originals of which have been lost. It was Islamic astronomer-geographers who kept alive in the Dark Ages the ancient doctrine of the sphericity of the earth.

The astrolabe, a Greek invention, improved by Ptolemy, was perfected by the Muslims, who took it to Europe some time in the 10th century (A. H. Christie *The Legacy of Islam*, p. 115).

Important for the history of geology is Ibn Sina's treatise on the formation of mountains, stones and minerals in which he discusses the influence of earthquake, wind, water, temperature, sedimentation, desiccation, and other causes of solidification.

The first sociologist

Ibn Khaldun of Tunis was probably the world's first pragmatic sociologist. He was the first to formulate laws of national progress and decay ; to give climate and geography and such physical factors their due along with moral and

spiritual forces ; and to understand that everything from pins and poems to kings and queens makes up the science of history (T. C. Young in *The Moslem World*, v. 35. p. 106).

Ibn Hazm is important for his contribution in the 11th century to comparative religion. Nicholson has called him "the most original genius of Moslem Spain" and Gibb, "the founder of the science of comparative religion". Guillaume calls him the composer of "the first systematic higher critical study of the Old and New Testaments" (J. C. Archer in *The Moslem World*, v. 263).

Islamic influence in poetry and art

Contact with Islamic culture brought the influence of the Arabic and Persian languages and literatures into Christian lands. Many place names and the names of common objects in Spain and Portugal are derived from Arabic terms brought into use during the period of Islamic control of these countries. Such words as caravan, dragoman, jar, syrup, tariff, admiral, arsenal, alcove, mattress, sofa, alcohol, cipher, zero, algebra and muslin are but a few of these words which represent the Islamic element in our linguistic heritage.

The influence of Arabic poetry is evident in the songs of the Spanish troubadours. Spanish-Arabic lyrics, and before them the verses of al-Abbas Ibn al-Ahnaf, show nuances of the sensuous,

earthly love poetry and court romances which were passed from Islamic poets to the Spanish troubadours, Provençal poets and German minnesingers. The Provençal poets, such as William of Poitiers, also adopted many of the complicated metrical forms of the Spanish Muslims, just as an unknown French prose writer took over the prosimetric form of the Arab narrator in the composition of *Aucassin et Nicolette*. Episodes from Eastern stories, particularly those of the *Thousand and One Nights*, are found in the popular writings of Germany, France, Italy and England. Boccaccio's *Decameron* and Chaucer's *Squire's Tale* are both indebted to this source, as are probably *Robinson Crusoe* and *Gulliver's Travels* (H. A. R. Gibb in *The Legacy of Islam*, p. 201). This influence also extends to Goethe, Schiller and the Continental Romantics.

Dante combined classical Christian mysticism with some of the richest and most spiritual features of the Islamic religious experience in his *Divina Comedia*. He was undoubtedly influenced by such Muslim visionaries as Ibn al-Arabi of Murcia, and his work contains elements of Muslim cosmogony and legends of the Ascent of Muhammad (H. A. R. Gibb in *The Legacy of Islam*, p. 198).

The Arabic *Book of Sindbad*, derived from the Sanskrit by devious means,

appears in Syriac, Greek, Hebrew, Spanish, Latin and English. The *Dictates and Sayings of the Philosophers*, the first book to be printed in English, came through French, Latin and Spanish from an Arabic original.

Gibbs points out that Arabic literature's most potent influence was as a leaven on the spirit of writing. It liberated the European imagination from a narrow and oppressive traditional discipline, and breached the wall of literary convention. It called into action creative impulses which were hitherto dormant or impotent (H. A. R. Gibb in *The Legacy of Islam*, p. 208).

The West is indebted to Islam for bringing several musical terms and instruments to Europe: among these are the lute, guitar and rebeck or ribble. The Arabs contributed the use of frets, measured music, and "gloss" or adornment of melody, long before the theorists took cognizance of them. This adornment of melody, or discant, is said to have been the genesis of harmony.

In art and craft work, the early Muslims excelled in gold and silver work, repousse and inlay. Their coffered ceiling are without parallel in Europe, and their influence extends into Christian churches. They were also famous for their coloured glazes, ceramics, lusted pottery, vases, drug jars, glass, and crystal. Spanish-

Moorish silks, were in heavy demand, and were particularly treasured in Christian churches. Some of their little silk bags were found as far away as Canterbury Cathedral. The Muslims transmitted the art of paper-making from China to Europe, and they excelled in bookbinding and leather craft. They were even responsible for introducing the game of chess from India into Europe.

Among the principal elements of the Islamic architecture of Spain and Portugal which appeared in medieval Gothic buildings are cusped arches, traceried windows, the pointed arch, the use of script and arabesques as decorative devices and possibly ribbed vaulting. The design of late medieval castles is traceable to the fortresses of Syria.

Islam's influence upon Western thought

In the field of law, Islamic scholars were limited by authoritarian principles of their religious heritage, but despite this limitation they were able to make some contributions: Santillana credits to them certain legal institutions such as limited partnership and certain technicalities of commercial law, but in general there is no doubt that the high ethical standards of certain parts of Arab law have had a positive influence upon the development of our modern concepts (Dide Santillana in *The Legacy of Islam*, p. 310). In commerce, Islam pioneered in the establishment of trade associa-

tions and joint stock companies and in the use of cheques, letters of credit, receipts and bills of lading.

One of the greatest contributions of Muslim culture to European thought was the work of its philosophers. The Arabic philosophers rediscovered Greek philosophy, and above all, the works of Aristotle. Through their translations and studies they introduced Aristotle and Neo-platonism to the West centuries before the revival of Greek scholarship in the Renaissance. At late as the beginning of the 14th century, the University of Paris admitted Aristotle only as explained by Ibn Rushd's (Averroes) commentary.

Al-Kindi, Hunayn Ibn Ishaq, al-Farabi, Ibn Sina, al-Ghazali and Ibn Rushd all acted not only as preservers and transmitters of classical philosophy, but also as commentators and contributors to it. The works of al-Ghazali and Ibn Rushd were particularly influential for Christian philosopher-theologians.

Foremost among Christian thinkers touched by the influence of al-Ghazali and Ibn Rushd was Thomas Aquinas. Al-Ghazali's works reached Thomas Aquinas through the *Pugio Fidei* of Raymund Martin of the Toledo School, who incorporated much of al-Ghazali's works into his writing. Some of the more important questions on which St. Thomas and al-Ghazali agree are "The

value of human reason in explaining or demonstrating the truth about divine things ; the ideas of contingency and necessity as demonstrating the existence of God ; the unity of God implied in His perfection ; the possibility of the beatific vision ; the divine knowledge and the divine simplicity ; God's speech a *verbum mentis* ; the names of God ; miracles a testimony to the truth of the prophets' utterances ; the dogma of the resurrection from the dead" (A Guillaume in *The Legacy of Islam*, p. 274). These conclusions reveal the creative thinking of both of these philosopher-theologians, and suggest an influence of the former on the latter.

St. Thomas was also stimulated by the works of Ibn Rushd and his followers, who taught that faith and reason are mutually contradictory, and that matter from revelation must be rejected in the face of opposing reason. St. Thomas set out to prove that faith and reason are not incompatible ; that they work together ; but that in some instances faith goes beyond the limits of mere reason in revealed matters. He established reason as a handmaiden of faith, and kept theology and philosophy as important conjunctive disciples.

Guillaume shows that Ibn Rushd actually taught the harmony of faith and reason just as Thomas did. Both gave reason its proper place, made use of the

philosophy of the ancients and at the same time submitted their conclusions to the criticism which the reflection of subsequent centuries demands. Both held the reasonableness of a middle course between a sceptical mysticism and a rationalism which is divorced altogether from belief in the possibility of a revealed religion.

It should also be noted that much of Aquinas' *Summa Contra Gentiles* was written to refute the "false teachings" of Muslim theologians. He particularly attacks their beliefs that "all things are the result of God's simple will without any reason", and that "the ordering of causes proceeds from divine providence by way of necessity" (*Summa Contra Gentiles*, iii, p. 97). Islamic doctrines here stimulated Christians to examine and clarify their own position. And Muslim scholarship aided the Christians in their recovery of the original writings of the Church Fathers. St. Thomas sought confirmation in Augustine for his disputes with the Muslim theorists, and others followed suit.

But all relations between Christians and Muslims were not as productive as this philosophical exchange. For every Thomas who studied Islamic writers and met their claims with reasoned replies there were hundreds of churchmen who saw the Muslims only as menacing infidels and reacted with uninstructed

and impassioned hatred. And before Thomas could garner the fruits of Islamic scholarship without fear of compromising his own faith, centuries of tactical encounter between Christians and Muslims had taken place.

Christian polemic against Islam

As Christians first discovered that Islam was more than a Christian heresy, they reacted with two forms of defence.

One was an intensifying of the Christian polemic against the religion of Islam; the other was actual physical attack against the people of Islam. These two courses of action contributed to the growth of both understanding and misunderstanding between the two religions.

Christian polemic at first employed all manner of invented fables about the Prophet and Islam. But slander and invective did not effect the conversion of Muslims from their faith; and the travesty of history did not convince the Islamic and Christian scholars to whom it was addressed.

It was found that to refute the enemy one must know him and his books. Influential Christians set out to do this. Ricoldus of Santa Cruce, a Dominican, visited Baghdad towards the end of the 13th century and included some first-hand information in his polemical material.]

The most positive step toward understanding Islam was taken by Peter of Cluny, under whose influence the first translation of the Qur'an was made in 1141 C.E. However, the struggle for intellectual understanding was a long one. A few centuries later Martin Luther still had to exert the full weight of his personal influence to persuade the town council of Basel to permit the publication of Theodore Bibliander's Latin translation of the Qur'an. The council was more minded to imprison Bibliander for his devilish work ; but Luther welcomed any step which would help Christianity overcome its ignorance of and indifference to Islam (G. Simon in *The Moslem World*, v. 21. p. 259).

Luther and Islam

With the increased knowledge which came with acquaintance with the Qur'an, invective was tempered by some degree of understanding of the real nature and positive contributions of the Islamic faith. Luther, who knew of the works of Muhammad, Ibn Sina, al-Franganus and Ibn Rushd, could say of Islam : "Their religious zeal is exemplary, as well as their good government, their laws and their sincerity. They let people believe what they like and force no one to deny Christ" (G. Simon in *The Moslem World*, v. 21, p. 260). Later he modified this high praise because he understood that the Turks were not allowed to preach

Christ in public or to say anything against Muhammad. He deplored the war against the Turks being fought on the religious basis and preached that the only Christian way to meet the challenge of the Turks was to repent and turn to God. Luther's studies of both Islam and Christianity had convinced him that the Islamic menace was actually a positive instrument of God in judgment on the corrupt practices of the Christians ; and the corrupt Christians and Muslims alike would have to advance to a higher way of life under God.

Another constructive consequence of this growing scholarly interest in Islam in medieval times was the founding of colleges in Christian lands for regular Oriental studies. At the urging of the distinguished missionary to the Muslims, Raymon Lull, the Council of Vienne, France, decided to found five colleges to teach Hebrew, Arabic and Chaldean in Rome, Bologna, Paris, Oxford and Salamanca. The negative intention of merely refuting a rival religion bore positive fruit in the construction of places of learning, and in better understanding of the people and religion of Islam.

(To be continued)

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WE BELIEVE

(1) After the Holy Prophet (peace be upon him) Allah has completely barred the appearance of a prophet, old or new.

(2) After the Holy Prophet, Gabriel can never descend and bring Prophetic Revelation (*Wahy Nubuwwah*) to any person.

(3) If Gabriel were to descend with one word of Prophetic Revelation (*Wahy Nubuwwah*) on any person, it would contradict the two complementary verses :

"This day have I perfected your Religion for you" (5 : 5) ; "He is the Messenger of Allah and the Last of the prophets."

(4) The Holy Prophet also said : "I am Muhammad and I am Ahmad and I am al-*Aqib* (the one who comes last) after whom there can be no prophet". (Al-Bukhari : Kitab al-Manaqib).

(5) In the light of the above Islamic fundamentals, the Holy Founder of the Ahmadiyya Movement never claimed to be a *Nabi*, but the God-Ordained Mujaddid ("The Promised Messiah") of the 14th Islamic Century, having been expressly raised to re-establish the predominance of Islam in the world.

(6) He named his followers 'Ahmadi' after the Holy Prophet's *Jamali* (beatific) name 'Ahmad'.

(7) He proclaimed that no verse of the Holy Qur'an has been abrogated nor shall ever be abrogated.

(8) All the Companions of the Holy Prophet and the Imams are venerable.

(9) It is spiritually conducive to our Faith to accept the revivalist Islamic missions of all *Mujaddids* (Renovators).

(10) Any one who declares his faith in the *Kalimah* (Muslim formula of faith — *la ilaha ilallahu Muhammadur Rasulul-lah* — is a Muslim.

THE MIRACLES OF THE QURAN

(From p. 2)

light and brightness, was an extraordinary transformation brought about by the hand of God Almighty.... The transformation was so extraordinary as to deserve being called a miracle.

A third miracle of the Holy Quran which is present before our eyes is its verities and insights and fine points with which its eloquent composition is replete. This miracle has been set forth very forcefully in the Holy Quran. It is said that if all men, high and low, were to combine together to produce its like, it would not be possible for them to do so (17 : 89). This miracle is proved by the fact that during the last 1,300 years, although the Holy Quran has been published in all directions and forcefully challenges equality, yet no one has come forth to take up the challenge. This proves clearly that all human faculties are unable to compete with the Holy Quran. Even if out of the hundreds of excellences of the Holy Quran, one is put forward and its match is demanded, it is impossible for any human being to put forward the like of it. For instance, one of the excellences of the Holy Quran is that it comprises all religious insights and there is no religious verity related to truth and wisdom which is not found in the Holy Quran. Is there anyone who can put forward any other book which has this quality ? If any one doubts the

fact that the Holy Quran is comprehensive of all religious verities, then such a doubter, whether Christian or Arya or Brahmo, or atheist, can satisfy himself by examining the matter in his own way and we take the responsibility of satisfying him, provided he turns to us as a seeker after truth. All the holy verities that are contained in the Bible, or the words of truth and wisdom which we have seen in the books of philosophers, or the verities that have found place by chance in the Vedas, or are still to be found in them which we have seen, or the wisdom and understanding which are set out in the hundreds of books of the Sufis, which we have come to know, are all found in the Holy Quran. This perfect research which we have carried out in depth during thirty years has disclosed to us conclusively and certainly, that there is no spiritual verity which is helpful for the perfection of the soul and for the training of intellect and the heart which is not mentioned in the Holy Quran. This is not only our experience, but is the claim of the Holy Quran, which has been tested not only by me, but by thousands of divines from the very beginning who have borne witness to its truth.

A fourth miracle of the Holy Quran is its spiritual effects which have been inherent in it from the beginning. This means that its followers are accepted of the Divine and are honoured with the converse of God. Their supplications are accepted by God Almighty, and He responds to them with love and mercy, and He informs them of some hidden mysteries as He informed the Prophets and distinguished them from other people by bestowing upon them signs of His support and help. This is also a sign which will continue till the Day of Judgment among the Muslims. It has been manifested throughout and is present even today. There are today among the Muslims people whom God, the Glorious through His special support honours with true revelation and visions relating to hidden matters.

O ye who are seekers after truth and are hungry and thirsty for true signs, consider justly and with a pure vision of what high degree are the signs which God Almighty has set forth in the Holy Quran and how they are present and perceptible in every age. The miracles of previous Prophets are now mere stories and we do not know to what degree they are true (*Tasdeeqen Nabi*, pp. 20-23).

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